

6. May IHDBA, who listens to much praise, guard
Vaiga XYL

our welfare: may Ptf SKAST, who knows all
things,

guard our welfare: may 'Tiss:sHTA₅^a with
unble-

mished weapons, guard our welfare,

7. May the MAEUTS, whose coursers are
spotted

deer, who are the sons of PRISNI, gracefully-
moving[^]

frequenters of sacrifices, (^seated) on the
tongue of

AGEI,* regardera (of all), and radiant as the sun,

—

may all the gods,—come hither for
our.preservation.

8. Let us hear, gods, with our ears, what is
good:

objects of sacrifice, let us see, with our eyes,
what is

good: let us, engaged in your praises, enjoy, with
firm

limb and (sound) "bodies, the term of life
granted

by the gods.⁰

^a *TdrMkya* is a patronymic, implying SOB of
Trifahā, and_s
according to the Scholiast, **Garutman**. He is
termed[^] in the text,
ArisMan&mi)—he who has unharmed or
irresistible **.(caiMa)**
weapons (**nemi**): or the latter may amply, as usual,
the circum-
ference of a wheel,—whose chariot-wheel is
unimpeded. But
AnsManemi occurs, in the **Ydyu Purdue**[^] as the
name of a
Prqfdpati, so that the passage might mean
Arishfanemi, the son
of **Trifeha**, which, according to some authorities,
is a name of
the patriarch *Kasyapa*: the same make **Tdrfahya** a
syncaym of
Aruna, the personified dawn. It is doubtful if we

have **any**
reference to the vehicle of *VuMn*, ***Garu&a***.

^b This may be predicated **of** all the deities; as
they receive
oblations through the mouth of *Agni*.

^c *Devdkitam*; whence it may be rendered, as the
Schdliast
proposes, in the singular; understanding, by -
etna, *Pmj d^Ai^*
either a patriarch or ***Brahma***. The
Commentator says, the
limit of human life is 116 or 120 years; but it
nest stansa
specifies a century.